

lost faith in the church and the religion of the Middle Ages, kept up the ritual of the traditional system. The Renaissance never made any new ritual. That is why it had no strong root and passed away as a temporary fashion. Hearn ¹ is led from his study of Japan to say that " We could no more mingle with the old Greek life, if it were resurrected for us, no more become a part of it, than we could change our mental identities." The modern classicists have tried to resuscitate Greek standards, faiths, and ways. Individuals have met with a measure of success in themselves, and university graduates have to some extent reached common views of life and well living, but they have necessarily selected what features they would imitate, and so they have arbitrarily overruled their chosen authority. They have never won wide respect for it in modern society. The New England Puritans, in the seventeenth century, tried to build a society on the Bible, especially the books of Moses. The attempt was in every way a failure. It may well be doubted if any society ever existed of which the books referred to were a description, and the prescriptions were found ill adapted to seventeenth-century facts. The mores made by any age for itself are good and right for that age, but it follows that they can suit another age only to a very limited extent.

99. What changes are possible. All these cases go to show that changes which run with the mores are easily brought about, but that changes which are opposed to the mores require long and patient effort, if they are possible at all. The ruling clique can use force to warp the mores towards some result which they have selected, especially if they bring their effort to bear on the

ritual, not on the dogmas, and if they are contented
to go slowly.
The church has won great results in this way, and
by so doing
has created a belief that religion, or ideas, or
institutions, make
mores. The leading classes, no matter by what
standard they
are selected, can lead by example, which always
affects ritual.
An aristocracy acts in this way. It suggests
standards of ele-
gance, refinement, and nobility, and the usages of
good manners,
from generation to generation, are such as have
spread from the

¹ *Japan.*) 20.